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Hongkong, 3rd October, 1877.

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R. CHATTETON WILCOX
Daily Press Office,
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faith.

All letters for publication should be written on one
side of the paper only.

The Daily Press.

HONGKONG, APRIL 8TH, 1878.

to the Chinese Government, some severe
several criticisms having recently appeared in
the French Press on the absence of any
Chinese Representative at the approaching
Exhibition. We should hope, however, that
the Government will willingly send an
ambassador to Paris. French interests in China
are considerable. A French mail line runs
regularly between Marseilles and China
and growing importance is given to China
in the French colonies.

6.—Varieties of rates were estimated at no
less than thirteen per cent. of the Postage
which upon investigation of the Marquis
proved to be untrue.

6.—As regards minor offences, it will be seen
that the increase is caused by an advance of
nearly 50 per cent. in the number of Chinese
cases, and by the large number of Chinese
arrested for being out at night without a pass,
or assault and for public gambling.

7.—As regards major offences, it will be seen
that the increase is caused by an advance of
nearly 50 per cent. in the number of Chinese
cases, and by the large number of Chinese
arrested for being out at night without a pass,
or assault and for public gambling.

8.—The average number of prisoners in
gaol during the year was 450, compared with 432
the average number during 1876.

9.—The following average number of prisoners
in gaol during the year was 450, compared with 432
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EXTRACTS.

CHRISTMAS BELLS AND WAR CRIES.
Mark! Mark! The Christmas bells ring merrily—
Ring merrily—the joyous Christmas bells!
And glad sweet strains arise of Christmas songs,
Telling of "peace on earth, good will to men."
But still another and far different sound
Is echoing in my ears—"War! Who fears war?"
Such is the cry. "We o'er have conquered yet,
And shall again. Our fathers crushed the power
Of great Napoleon. We can do the like!"

War! Can you count its cost? Its peril tell?

Truly on aires privy, for France had long
Been sweating with all Europe, and was drained

At last of men. Yet those purchased had failed

But for the northern frosts; and you may have

A harder task than they; unless, in truth,

Your choice and hap are both for petty wars,

Which need enough, but may unsettle much;

And even breed new wars. World ye secure,

India! The seat to gain ye fealty,

And none can drive you thence. Let gentleness

To hasty insolence succeed, and care

To ill metteness, and rule as in

The sight of God. Who sees and cares for all.

For privilege would ye fight? Ye woe before;

But India believed in not, and care

In force. Yet. Not such was the event,

Then now ye need not fear until the foe

Is at the gate; not then, if India

To you be true. But what by needless war

Canid yea gain, unless ye overthrow

Both of the Northern Powers, and Poland rose

Once among the nations? Even, then

Nothing is truly gained but what world come

With time and patience. Wait, and simply guard

Against aggression and surprise. Form leagues,

But only for defense; and passing by

Those souls of Beelzebub that call themselves

Statesmen, deal with the nations at their back

In frank and honest guise.

Great God avert!

The threatening evil. Truly, we have shamed;

But then art merciful. And we have tried

Full oft to do the right, and oft have shown

Merry ourselves, although with too much pride

It may be, but yet not from pride alone.

Not really.

Mark! I seem to hear a voice

In answer: "Let your work be profound; then

Rest not on what you have done, but go on;

And over do the like. And chirly ye

Who teach the rest, be ministers of Heaven

In truth as name. Go forth and face the wrong,

Condone it. Count no cost.

God will to you. Spend not strength or strength

On lesser things; but against Moloch war;

Mammon, Beelzebub, and all the brood

Of Hell, with all their deuds.

Cause then from ill;

And then, do well—both into India

And others nearer home. The cost of wrong

Is ever greatest. But, to the right.

With confidence, and have a force to draw

Others to good. If ye would safely steer

Among the souls and quicksands future time

Has for you, do the right. Then if the storm

Should ever burst; with God, and your stouthearts,

And judgments sound, ye will may reach the port,

But if ye trust to violence and wrong,

To ridus and to culling, lies this word.

Written by one of old. "The crafty man

In their own craftiness He snare, and harle

The handcraft tools in hand ruling round down."

The handcraft tools out again. It is the voice

Of Peace and Hope. — J. M.

NAPOLEON'S PAINTED LADY.

An old lady of 84 years, named Wilkins, was defendant in an action in the Common

Pleaseth other day, who had been lady-maid to Lady Lowe when Sir Hudson Lowe was Governor of St. Helena, and was responsible for the safe custody of Napoleon Bonaparte.

Mrs. Wilkins told the Court that the great man used to call her "the painted lady," because she had so much colour.

BEARDING THE BEARLESS.

A sturdy vagabond, with full black beard of unusual length, was recently brought before a magistrate, who questioned him about his past life. "If one can believe all that is laid to your charge," said the magistrate solemnly, "your conscience must be as black as your beard." "Ah," replied the wily rogue, "if a man's conscience is to be measured by his beard, then your worship has no conscience at all."

WHO ARE BLESSED?

The man who minds his own business; the woman who never says to her husband, "I told you so"; the man who can see on his buttons when the baby is crying; the mother-in-law who never reminds you that you married above your station: the old man that don't hate old people and children; and the old bachelor that don't hate cats and pin-cushions; the married people that don't wish they were single; the simple people that are content to remain so; the husband who never says his mother's pie's were better than his wife's are.

HOW TO CATCH THE POPULAR EAR.

When Diogenes was, on a certain time, treating and making a declamation of an earnest and sage master of philosophy, and had not one hearer that would give diligent ear unto him, he began to sing such another foolish song (as "Robin Hood in Barnsle wood"), and seemed as though he would dance withal.

And when a very great multitude of people had now gathered together, and swarmed about him, he took them all up for stumbling, because that to things foolish, and serving to no good purpose, they came running by whole flocks, and as merry as Pies, whereas to serious masters, and the same much available unto good living, they neither would resort or approach, or diligently give care. Very like unto this it is (said Erasmus) that some writers ascribe to Demosthenes of the shadow of an As. [Nicolas Udall, for the sake of unlearned readers, gave the story thus:] So it was, that Demosthenes, on a time, being hot in making an oration to the Athenians, the people were suddenly in such a great roar among themselves that they gave no care to Demosthenes, but rather troubled him in histole. Whereupon he said that he had two or three words to say unto them, requiring them to hold their noise, and give good care unto what he would say. Immediately there was made silence, and Demosthenes in this wise began: A certain young man had hired an ass from Athens to the town to Megara. And both the parties went together in company, and being in summer season, about noon, the sun waxed so fervently hot, that for to cover themselves from the sun, either party would needs hide himself under the shadow of the ass. But they fell at variance about it, and either party would needs put off the other. The one said that he had put out the ass to hire, but not the shadow; the other, on his part, avouched that Jonnus much as he had hired the ass, he had set right and title, for the time being, to the shadow of the ass. And immediately after thus much of the tale told, Demosthenes came down from the pulpit or scaffold. The people were so fain to hear the rest of the tale, that they caught Demosthenes by the gown, and held him back, nor would at no hand suffer him to depart, but required him in wary how to make an end of the tale. Then said Demosthenes unto them, "Why are we so drowses and faint to listen to a tale of the shadow of an ass, and have no will nor mind at all to hear me to my speaking of matters weighty, important, and touching the common weal?" The most of the place, often on whaling or sealing, or withal with the ships that touch there.

From The Star.

"NOT THE CHEESE."

To deceive the good people of Galatz in any transaction in which money is involved is said to be no easy task, and demands an amount of cleverness seldom to be found. That they can be "done," however, is thus illustrated. A Cossack, in passing, lately through the town, having cast his eyes on a piece of cheese which he desired to buy from a Jew, asked to examine it. While it was in his hands, he asked the price, which was exorbitant. He placed it under his arm and began to bargain. As he bade his comrades passed behind him and each cut off a piece.

The Cossack said that it was a small cheese, the Jew that it was a big one. But, as the Cossack could show it from time to time looking smaller and smaller, the Jew, afraid to attempt violence, gave in to the Cossack's price, which grew ever smaller and smaller as the article he had to buy diminished.

THE AGONY IN FRANCE.

The present Constitution unfortunately contains in itself the almost certain seeds of its own destruction. The rules forbade prisoners to "whistle or sing." Music was one of the great charms of home for me, and I longed to hear some.

I induced a friend to sing me a little "musical box," at least I begged him to do an "water-wheel" putting us; in other words, "the whid" ye will be to be made poutoudly particular, a steam-engine's no moral being, an is therefore an accountable agent.

AN INCIDENT IN A PRISON CELL.

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MR. BUSHNELL'S ADVICE TO STUDENTS.

First cultivate all your personal powers, not competitively, but patiently and usefully. You have no business to read in the long vacation. Come here to make scholars of yourselves, and go to the mountain or the sea to make men of yourselves. Give at least a month in each year to rough sailing and work on the beach. Don't lounge and fritter away the summer.

In France, the three aristocracies, Legitimists, Orleanists, and Bonapartists, are now collectively strong; their wealth has greatly increased; they begin to feel a common interest, social and political, though they are at present ranged under the banners of different pretenders, and have

hitherto, by their division, saved the Republic. One and all, they instinctively hate equality, and those hate it most bitterly whose nobility is of yesterday. You may demonstrate as clearly as you please that aristocracy has had its hour, that humanity is passing into another phase, that the best and most glorious part which a man who inherits the influence of aristocracy can play is to smooth the transition into a new era; some of the finer minds, and of those who can hope to maintain their position by their own character and intellect, will perhaps listen to you; the mass will obey the bias of class, clinging to privilege, and conspicuously conspire against equality and any institutions by which equality is upheld. Their feelings towards the democratic masses are but of mere political difference, but of hatred more bitter than that which is felt by a foreign enemy, and aggravated by contempt.

The aristocracy conspiracy, for such at bottom it was, did not even fail; but the attempt will be perpetually renewed, and it will be fortunate indeed if the question between the Republic and the aristocracy is finally decided without adding another convolution to the ninety year's agony of France.—Goldwin Smith.

THE "CHALLENGE" AT JUAN FERNANDEZ.

The *Challenger* had crossed, and sounded, and dredged the broad Atlantic from Madeira to the West Indies—finding their deepest water off the Virgin Islands; thence to Halifax, Nova Scotia; recrossed it to the Azores, Canary, and Cape de Verde Islands; recrossed it once more in a great zig-zag from the African coast, through the equatorial regions to Bahia, Brazil; and thence, if the expression may be used, by a great angular sweep through the Southern Ocean to the Holy Land, brought home the foul disease of leprosy. . . . so in our fathers' days was a sin that ever since we have mixed ourselves with the Low Countries a countenance honourable, but, before we know it, lingers wear, was held in the highest degree of hatred that might be." As the English said, "they are most sinful by which they catch us; but the apparently healthful ones—those which now wholesale waste the time, harden the heart, concentrate the passions on mean objects, and prevent the course of gentle and fruitful thought." —*W. G. Farquhar*.

THE HISTORY OF DRUNKENNESS.

The habit of gin-drinking—the master curse of English life, to which most of the misery and an immense proportion of the misery of the nation may be ascribed—if it did not absolutely originate, at least became for the first time a national vice, in the early Hanoverian period. Drunkenness, it is true, had long been common, though Camden maintained that in his day it was still a recent vice, that there had been a time when the English were "of all the Northern nations the most commended for their sobriety," and that they first learnt in their wars in the Netherlands, to drown themselves with immoderate drinking." The Dutch and German origin of many drinking terms lends some colour to this assertion, and it is corroborated by other evidence. "Superfluity of drink," wrote Tom Nash in the reign of Elizabeth, "is a sin that ever since we have mixed ourselves with the Low Countries a countenance honourable, but, before we know it, lingers wear, was held in the highest degree of hatred that might be." As the English said, "they are most sinful by which they catch us; but the apparently healthful ones—those which now wholesale waste the time, harden the heart, concentrate the passions on mean objects, and prevent the course of gentle and fruitful thought." —*W. G. Farquhar*.

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